THE PACIFIC

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Reading Room

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WHEN THE BIRDS GO NORTH AGAIN.

Oh, every year hath its winter,
And every year hath its rain;
But a day is always coming
When the birds go North again;

When new leaves swell in the forest,
And grass springs green on the plain,
And the alder's veins turn crimson,—
And the birds go North again.

Oh, every heart hath its sorrow,
And every heart hath its pain;
But a day is always coming
When the birds go North again.

'Tis the sweetest thing to remember,
If courage be on the wane,
When the cold, dark days are over,—
Why, the birds go North again.

—Ella Higginson.

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A NEW BOOK CONCERNING CALIFORNIA AND CALIFORNIANS.

In his new book, "California The Wonderful," Edwin Markham characterizes in a few brief paragraphs some of the men and women of the state who have become famous in a literary and scientific way.

Concerning Joaquin Miller he says: "Joaquin Miller is a poet by the grace of God; life has touched him deeply with a sense of color and motion and music. His heart has always sounded back the rhythmic vibration of the world that smites his spirit like an April wind."

He sees his imperfections, of course, but says: "Joaquin Miller is a master poet, if only for his two perfect poems, 'Columbus' and 'The Passing of Tennyson,' each is round and perfect as a star." Markham tells of hearing Miller on that rocky hillside of Oakland which was his home "chant his artless rhymes like some Druid bard amid the listening oaks."

The following concerning Miller is suggestive of Walt Whitman, another seer who lived in the unseen and saw perfection in everything:

"In all the years I knew him I never heard him say a bitter word of any human being. He always leaned to mercy and always lent a hand."

Of Charles Warren Stoddard, Markham writes: "He cheered the road for all who traveled it, leaving friends at every parting of the ways. All hearts will wish him fair fortune on the uncharted seas where he now seeks new shores under stranger and farther stars."

Of Clark Ashton Smith, California's newest and youngest poet, he writes: "He has some of the excess of youth, yet how much nobler is the excess of youth than the poverty of age! Ashton Smith is a true poet: he has caught sight of the wonder behind the appearances of the world, the vision that forever allures and forever eludes."

Of George Sterling, Markham says: "His poems carry a certain relish of eternity in their themes, and their implications. They sing of stars and seas and the soul's high dreams. Even the flower, in its frail duration of an hour, he looks at from God's side, trying to find its larger meaning in the plan of infinity. The orchid brings him intimations of eternity, of mystery, of some marvelous beauty-loving power at the soul of things."

Inasmuch as only a few pages of Markham's book are given to "Intellectual California," he has to dismiss many of our writers with only a word; for instance: "and there are poets of iridescent wing from Edward Pollock down to Clarence Urmy, Charles Keeler, and Marguerite Bigelow Wilkinson."

On a page or two devoted to scientists and philosophers we find this: "Le Conte was not only a great scientist: he was also a luminous soul." And this as to another: "When we learn to give as much attention to the genesis and culture of children as Burbank has given to the genesis and culture of the cactus and the potato, we shall have a new humanity. He points to the law by which the angel in man can subdue the brute in man. This way lies Paradise."

As to Josiah Royce the remark is: "His message is a clarion note, calling us to face the battle bravely." And we are told that "serene, upon the Berkeley hills, George H. Howison has taught and pondered the deepest problems of life and mind." It was California he reminds his readers who gave to the country "a social philosopher who stands lofty and unique in our annals." For it was here that Henry George wrote "Progress and Poverty"—"a prophet cry for human rights that was heard around the world." Concerning Keith, the artist, we read: "His landscapes take on the color of his soul: they are nature plus the man. Hence they are not a mere imitation of nature, but the creation of a wilder beauty than earth supplies. I remember his 'Oaks of Berkeley,'—how still and majestic they stood, as though they were hushed in communion with the powers that made the world. There also was his 'Beautiful Sky,' luminous as though a shining seraph were about to emerge into visibility."

John Muir is mentioned as an all-round interpreter of nature, a poet-scientist. "He has not only the exact knowledge of the scientist, but has a flash also of the imaginative vision of the poet. This makes his testimony more authentic. For the mere scientist tells us only what the world means to the cold intellect, and so brings us only a half truth. But this does not satisfy us; we want to know also what the world means to our restless, wondering hearts."

Writing of the "Color Mysteries of the Desert," Markham says that Elizabeth Stuart Phelps, in one of her stories of the Unseen, tells us that one of the divine delights in heaven is the beholding of massed and chorded colors; there will be orchestras in color as we now have orchestras in sound.

"We get a premonition of this veiled glory in the mysteries of light and color on desert and mountain," writes Markham, and as he goes on his contemplation of the pageant of changing shades and colors, he exclaims, "Who shall say that God is not an artist, and that beauty is not as dear to him as duty!"

Of the desert as a dwelling place, we are told that "certain it is no man who has dwelt there long ever comes out the same as when he went in . . . Like Lazarus, he has seen a vision that makes insiginficant all this petty babble and struggle of men in the whirling cities . . .. Since the beginning, the naked vastness of the desert has been the hushed sanctuary of the prophets. In that august solitude the poor frippery of life is ripped away; and there, if ever, a man stands face to face with the eternal verities and rectitudes, —there, if ever, he comes into spirit-touch with the awful questions of the whence, the whither and the why of our existence."

There is very little that comes from Edwin Markham's

pen which does not have in it something to turn our thoughts toward the query whether our social philosophy is what it should be. In this book, writing of the Indians, he says: "Many of their social customs crossed ours at right angles. Their socialist (or should I say communist?) practices tended to eliminate the fear of starvation, the specter of civilization. So, they saw no use in hoarding food and other forms of wealth. Why kill more game than is needed for the day, they would ask, and thus reduce the supply in the hills, and forests? Once an Indian thinker derided the hoarding and anxieties of the whites. 'Why,' said he, 'should a man slave all his life that his son may be idle all his life?' "Thus far," remarks Markham, "there has been no seasoned answer to the question of this untaught, unenlightened savage."

"The socialist idea among these tribes found expression in the doctrine that the land and its riches were free for the use of all. No one (as with us) ever acquired exclusive ownership in a thing simply by being the first person to lay hands on it. Even extended labor in acquiring a thing did not give exclusive possession. After a hunt, therefore, the chief in the presence of all divided the spoils of the chase into portions corresponding to the number of families in the village. Then a man whose back was turned to the apportionments called out the names of the families one by one, some member coming in his turn to take without complaint his portion. And those who had borne the heat and burden of the hunt received no more than the others."

Mr. Markham's comment is: "In this procedure we have a glimpse of the divine social philosophy that makes the need of the worker, and not the extent and nature of his work, the measure of his apportionment. This poetic fraternalism is in keeping with the social philosophy of Jesus as set forth in the story in Matthew, where the laborers called into the field at the day's end received as much reward as those who had borne the burden of the day and the scorching heat."

"The Great City by the Gate of the Sea" is the caption which Markham gives to a chapter concerning San Francisco: "There she stands, the ultimate outpost of the passion of progress. The Earth Spirit has driven the people westward century after century; and now the feet of a great multitude begin to thunder by the Golden Gate. But this end is only a new beginning—this great city is only the first of a chain of cities fated, under the star of empire, to spring into life on these circling shores, making the Pacific at last the greater Mediterranean of mankind. . . . Touched by the warm hues of romantic past, San Francisco has an individuality, a glamour that has stirred the imagination of the world. She is like Venice and Athens in having strange memories; she is unlike them in being lit from within by a large and luminous hope. Wonder and terror may pass over her spirit; still nothing changes her purpose, nothing weakens her courage."

Of Berkeley, "classical, scholar-built Berkeley," Markham says: "Looking from her gentle hills you behold a scene that is surpassed only by the vista of the Golden Horn." Berkeley, he is of opinion, has the most glorious university or college site in the world.

Of course there are in Mr. Markham's book exquisite little touches of our delightful Southland.

Pasadena is mentioned as "a city set on hills, whose light has gone out over the world."

Of Los Angeles it is written: "The appeal of the city in the midst of her southern expanses is like the appeal of Italy, 'the woman land.' Here is an atmosphere, a charm which no other city can either win or lose. It is inalienable, like the temperament you bring with you from the gates of birth, from the gates of the gifts which open once and then close forever."

We are told that "the glamor of antiquity hovers about San Diego—a glamor that is lit up by the bright spirit of today."

No person, place, or event, has more than brief consideration in this book. It is made up of touches; but all in all it is a statisfying picture which one receives of a bright and sunny land enshrined in hearts all around the world.

A STARTLING SUGGESTION AS TO THE SUNDAY SCHOOL.

Wisconsin Congregational Church Life, recently suggested that the Sunday-schools be disbanded and that regular attendance at the public worship of the church, with such changes as would meet the needs of the young, be substituted therefor. We quote from the editorial in which this suggestion was made:

"Disband the Sundays-schools of Wisconsin, and substiute for them regular attendance at the public worship of the church with such modifications as will meet the needs of the young. Make the sermon less philosophical and ethical, more expository and religious. Do this for twenty-five years and the church will be far stronger in membership and intelligent knowledge of the Bible than it is today. Practically, the Sunday school is a substitute for the church and is thus becoming a rather heavy liability. Better yet, make regular church attendance a condition of membership in the Sunday school for all above the Beginner's grade. Then, make the school a school to meet immediately after the service for a twenty-minute study of the lesson. Eliminate the attempt at worship in the school which, in comparison with that of the church, is generally weak and often positively unworshipful. Let the Protestant denominations agree to this and see what will happen in the next twenty-five years. Within five years it would make a revolution in the life of the church. And if the Wisconsin Sunday School Association will drop a lot of comparatively inconsequential things, and address itself to this worth-while task, it will more than ever deserve the confidence and support of the churches."

Wisconsin Congregational Church Life is a monthly publication, under the direction of the Congregational State Association and is edited by the home missionary superintendent and other officials. Coming from such a source the suggestion must have some worth.

It will be observed by the careful reader that there are two suggestions here. The first is for the disbanding of the Sunday-school, and such a modification of the church service as would make the latter serve better the purpose of the school. The second is for such a modification of the Sunday-school as would make it no longer a substitute for the church.

One of the hard problems now is how to interest the people, young and old, in both. For some who are interested in and connected with both services it makes Sunday almost as busy a day as the other days of the week, and leaves no time for leisure or rest.

Then, too, there is the problem of too many hours in Sunday-school and church for the boys and girls—and the

consequent failure to form the church-going habit. Thus, after a time, many are lost both by the Sunday-school and the church.

It is evident to very many that changed and changing ways of living have made necessary some modifications in Sunday religious instruction and worship, and no doubt systems and methods more serviceable will in due time be evolved.

We cannot do as our grandfathers did. It is no more to be expected in religious work than in other work. "Time makes ancient good uncouth."

PACIFIC COAST NOTES.

The First Presbyterian Church of San Diego dedicated a new house of worship recently which cost $150,000. It is in the form of a cross.

The Rev. William Duncan, the aged Christian worker among the Metlakatla Indians in Alaska, is on his way to Washington in the interests of the Indians. He claims that the Bureau of Education is confiscating property given years ago to the Indians. He objects also to the system of day schools now being established by the department. Mr. Duncan is 83 years old. He has been in charge at Metlakatla for 27 years.

The Summer School of Religion which is to be conducted by Pacific Theological Seminary from the 21st of June to the 31st of July has its perfected program now as follows: Revaluation of the Bible, Prof. William Frederic Bade of Pacific Seminary; Our Enlarging Thought of God and the World, Professor John Wright Buckham. Life and Significance of Christ, Professor Chester Charlton McCown; Christianity and the Redemption of Society, Professor Walter Rauschenbusch, of Rochester Theological Seminary; Religious Doubts and Difficulties of Modern Men, Rev. Dr. William Horace Day of Los Angeles. Ideals and Methods in Religious Education, Rev. Dr. Henry F. Cope, secretary of Religious Education Association; Moral Leadership for High School Boys, Professor Charles Edward Rugh of the University of California; The Church in the Rural Community, Rev. Dr. Warren H. Wilson, Superintendent of Country Church Work, Presbyterian Church. Drs. Wilson, Cope, Rauschenbusch and Buckham will give two courses each, the others one each.

In a notice of "The Drift Toward Religion," the new book by Rev. Albert W. Palmer of Plymouth Church, Oakland, The Christian Register of Boston, says: "Mr. Palmer's book, made from discourses to justify religion to the thoughtful people of a modern Western city, illustrates an ever more common tendency to preach somewhat systematically on fundamental points of faith,—on belief in God, on the value of the Bible, on the person of Jesus, on immortality and the Church. As the title indicates the author finds a rising tide of faith, and he will aid the expression of it in the speech of to-day. He has a mind emancipated from all old formulas and formalism, a feeling for poetry, a heart warm with generous enthusiasm and social hopefulness. He writes a bright, popular, joyous, believing word about the objects and sources of faith, and his book will give cheer and encouragement to all who wish to be believers with a thoroughly modern spirit." Considerably different is the following estimate of the book which we find in The Presbyterian, of Philadelphia, one of the most conservative of church papers: "Mr. Palmer is a young Congregationalist minister, in whom the religious faculty is much awake. The questions and yearnings of the religious nature press to the front. He is seeking the answer through his own consciousness, intuitions and scientific speculation. He does not rest securely upon the Bible as the revelation of God to man, but regards it more as a select library of Hebrew literature. His book, therefore, is one of the many which are wholly committed to this new theology, all of which show a sort of restlessness, with a prejudice for the speculative and antipathy to the historical and the authoritative revelation. In our opinion, this modern thing is proving its own unsatisfactoriness, and will eventually break down. Its chief danger is it will break down the people as it falls itself."

CHRONICLE AND COMMENT.

Dr. George Wharton Pepper of Philadelphia, a layman, has been selected to give the next Lyman Beecher Yale Lecturers on preaching.

Billy Sunday has declined to promise to hold meetings in Chicago until the Third Presbyterian Church joins in the invitation. That church notified the committee in the very beginning of the movement that it would not participate. Mr. Sunday's time for 1916 is fully apportioned.

Mr. and Mrs. Pethick-Lawrence of London are in this country speaking concerning a world-wide movement for constructive peace. "The present condition of the world," says Mrs. Pethick-Lawrence, "is a conclusive proof that countries governed by men alone are neither practical nor Christian."

Addressing the recent annual meeting of his shareholders, the chairman of an important London industrial company had this to say: "There is only one thing of which we can be quite sure, that we are going towards a world entirely different from the world to which we have been accustomed. There is going on throughout what we have been accustomed to call the civilized world a destruction of property which is quite unparalleled. That means the world will be bitterly poor, and there will be a serious amount of work to be done in bringing us back into the position which we occupied before the end of July."

Dr. Grenfell's people in Newfoundland held a fair recently and contributed the proceeds, more than $400, to the Red Cross work in Europe. The fair came through Dr. Grenfell's efforts. For a number of weeks previous to the fair, which took place on Dec. 16, Dr. Grenfell visited the fishermen in the localities where the "catch" had been good, and asked them to report at the schoolhouse at St. Anthony on the day set, and to bring such simple things as they could give. The fishermen came with their wives and children, most of them on dog sleds many miles, and several days' journey from St. Anthony, but they all reported on time, and among their offerings were simple homemade products, such as dog whips and snowshoes. Others brought fish, and one man, with marked self-denial, parted with his watch. The gifts of the women were mainly drawn rugs with the customary figures of reindeer woven in. Mrs. Grenfeff gave household articles which she had made with her own hands, and Dr John

M. Little and his family, besides other doctors and nurses were contributors to the cause. The fair lasted two hours, and then, after exchanging their goods and leaving behind their money, these followers of Dr. Grenfell, who give, it would seem almost from an empty pocket, began their long journeys homeward.

In Russia 26,366 miles of railway are operated by the State and 13,256 miles by private companies. The private lines handle a large traffic—$12,989 per mile, against $12,426 on the Government roads—and accomplish the work with 169 employees for every ten miles, against 203 employees for every ten miles on the State roads. It may be that this overstaffing accounts for the extravagance in operating the State roads. Between 1901 and 1910 the private companies effected a reduction in operating expenses from $68 for every $100 revenue to $59, a saving ofover 13.2 per cent, while the State roads decreased their expenses from $71 to $70 for every $100 of revenue, or only 1.4 per cent. If the Government lines had been operated as economically as the private lines, the saving in operating expenses would have exceeded $37,000,000.

The newspapers in London are devoting much space to the consideration of the steady increase in the cost of foods and other necessaries, which in many cases are from 20 to 50 per cent dearer than before the war. Coal has risen 10 per cent; meats are 15 per cent higher; flour, which sold in July at 25 shillings ($6) is now 45 shillings, and fish has trebled in price. The middle classes particularly are feeling the pinch, because of the limitation of incomes owning to the war. The working classes, on the other hand, generally are well employed, except in certain trades. The editorials urge economy in the use of foodstuffs, with which the English households are proverbially prodigal and wasteful.

BOOKER T WASHINGTON COMMENTS ON THE IMMIGRATION BILL.

The bill passed the Senate by a vote of 50 to 7. The seven senators who voted against it probably did so because of the literacy test and not because of the Negro exclusion proviso.

Mr. Washington says.

"1—The bill, in my opinion, is unjust, unreasonable, and unnecessary. It is unnecessary because only a few thousand people of African descent enter this country annually. Practically all of these that do come are mainly from the continent of Africa. It is evident that many of those who come into this country do not remain permanently, but I find, according to the census of 1910, there were in the United States only 40,319 Negroes who were foreign born and only 473 of these had come from Africa.

"2—The bill puts an unnecessary slight upon colored people by classing them with alien criminals.

"3—The bill in its present form would seem to prohibit citizens from the republics of Liberia, Cuba and Hayti and also from Porto Rico and San Domingo, entering this country, thus placing an unnecessary hardship upon these smaller countries which would not be done, in my opinion, if they were stronger. It seems to me that the strength or weakness of the nation should not constitute our sense of justice toward that nation, but the weaker the nation, the more we ought to be sure that no injustice is done.

"4—In a personal conversion with a high officer of the Panama canal commission he told me that the services of the Jamacian Negroes were invaluable in building the Panama canal. Now that we are celebrating the completion of this great canal, it seems most unjust and unreasonable that the people who contirbuted in so large ameasure toward the completion of the canal should be slapped in the face and told that they cannot enter this country even when they meet the requirements of our government.

"5—The passing of this bill will stir up racial strife and accomplish no practical purpose.

"6—An investigation will show that the colored people who have come to this country from the West Indian Islands and from other foreign countries have proved as a whole to be a law-abiding, intelligent industrious class. They have never become anarchists or as a class given trouble to the government.

"7—Lastly, the passing of such an unjust law will cripple the missionary and educational work which we are trying to do in Africa and elsewhere. For a number of years some of the brightest young people from Africa and elsewhere have been coming to this country to receive training to fit them to go back and hlep their people, and this they have done in an effective manner. All this, I understand, will be stopped by the passing of this law.

"This measure is not political or sectional, and I hope that all people will see the justice of asking Congress to refrain from perpetrating this unjust act upon my race. Certainly we have enough to contend with already without having this additional handicap and discouragement placed in our pathway."

The Springfield Republic, a paper which usually commends President Wilson, says:

"The segregation of Negro clerks in the executive departments at Washington, for which the Wilson administration has been justly denounced, is no more of an assault upon the civic dignity and civilized status of the Negro race than is the proposed exclusion from the United States of Negro immigrants. Indeed, this is morally by far the worst blow at the prestige of the race in this country that has been struck since the abolition of slavery. It is true that the United States excludes Chinese of certain classes by law, but this new immigration act would exclude Negroes of all classes, although there are millions of Negroes in the mass of American citizens already. An octoroon Methodist bishop from Rhodesia, highly educated and fully able to earn his living, would be deported under the act in case he should seek to enter the country. A mulatto president of Cuba might not be able to land in New York or Savannah. Anyone with a trace of Negro blood in his veins would be excluded, whatever his official position or his sources or his attainments might be. The provision is a brutal hammer stroke at the race as a race, which would thus be branded in the laws of the United States with the word, Undesirable.

"The blow is inexcusable and despicable if for no other reason than that the immigration of Negroes is so small as to be negligible. A few come in each year from the West Indies, but they are no more than 7000 or 8000 in number, and their labor is welcomed. There is no immigration of Negroes from Africa besides the few students who in recent years have begun to come to America to attend educational institutions for Negroes in the South in order to return home equipped for a noble civilizing mission in the dark continent. Even these students would be denied admission to the United States under this bill. And that is where the exclusion amendment takes on the dimensions of a crime.

Very sensibly the conferences have struck out of the bill the clause excluding all Negroes, and presumably the absurdly loose clause barring all persons of "constitutional psychopathic inferiority."

"The successor of Charles Sumner is a friend of the African race, but toward the last he was chiehy concerned in having the bill amended so as to admit Belgian refugees coming to engage in agriculture, regardless of the literacy test. He even voted for the bill. But is there not some slight hope that, in the final stages of this measure, Senator Lodge will be more concerned about the exclusion of the Negro race than about the literacy test and the admission of Belgians?"

THE KEARNY STREET MISSION, SAN FRANCISCO.

Amongst the institutions of a distinctively religious type engaged in San Francisco in caring for the destitute and unemployed, and aiding fallen and outcast humanity, is the Kearny Street Mission.

This interdenominational enterprise is, as its name implies, situate upon one of the prominent thoroughfares of the city, in commodious quarters on the street level, at No. 826 Kearny Street, between Washington and Jackson, in full sight of the crowds which nightly visit the Barbary Coast. Here gospel meetings, in charge of ministers of churches and enthusiastic workers from both sides of the bay, may be found in progress every evening. In addition, a noon-time Bible service and a prayer service is held each day, and an important meeting each Sunday afternoon at 3:00. During the last month the total attendance at all meetings reached the large figure of 6,875, the requests for prayer 141, and the professed conversions 70.

Heeding the admonition of the apostle that it is not sufficient to give a destitute man merely religious consolation, and send him away hungry, the Mission has also, through co-operation with restaurants and cafeterias that have quantities of left-over food which they are willing to give away, been able during the last month to serve 950 meals, and furnish soup and bread to 4,000 persons additional, practically without expense. Also beds were furnished to 69, employment to 8, 50 testaments distributed, and 200 pieces of clothing.

This record is typical of what the Mission has been doing, and the record for 1914 as a whole will show more than ten times the figures given under almost any head.

Of the men who have experienced conversion at this Mission in the two and a half years of its existence, a number are now leading respected and useful lives in San Francisco, and are giving loyal support to San Francisco's religious activities. Of course, as would be expected, the great majority of the converts are transients, though even from many of these good tidings come to the Mission from time to time of their changed and purified lives.

The work is under the immediate control of the Superintendent, Mr. A. H. Blair, whose untiring and self-effacing efforts have in no small measure contributed to the success of the venture. Exercising general supervision over it is an executive committee of men active in the religious work of the city, with Dr. R. Cadwallader of Calvary Presbyterian Church as president, Mr. F. T. Taylor of Grace Cathedral at secretary, and Mr. W. W. Bovyer, 1037 Broderick Street, of First Christian Church, as treasurer.

The monthly cost of maintenance, including rental of the Mission premises, is about $250. Viewed merely from a business point of view, it well pays its cost in the lives saved to usefulness and in the expense saved to the State in enforcement of penal laws.

Like all enterprises of this sort, it at all times has opportunities of service presented that its limited facilities prevent it from using, and financial needs that it has difficulty in meeting; and contributions of personal service, of clothing, and of money are much desired. The treasurer keeps complete and accurate accounts of all receipts and disbursements and of the financial condition of the Mission at all times, and is always glad to furnish full particulars.

It is hoped in this year, when the throngs will gather in San Francisco from all quarters of the globe will find so much there that is either unmoral or immoral, that many will be moved to assist in this worthy cause of moral and religious uplift. C. M. B.

AN OVER-FLOW MEETING AT THE M. L. H. IN NEW YORK.

Tyler Dennett.

No story of war conditions in Europe is quite complete for American readers, until some report is made on the present conditions of unemployment on this side of the Atlantic. It is reported, for instance from Philadelphia, that whereas the normal number of unemployed in that city is 50,000, the present estimate is 100,000. One wonders how any conditions can be normal with 50,000 unemployed men in the streets, but I leave the discussion of that to the soap-box orator. In May of last year there was estimated to be 330,000 unemployed in New York and now there are over half a million. These last figures I have from a very reliable source. Whether all these increases in the number of men out of work are due to the war in Europe may better be answered by those who know, if any one does know.

It was whispered around last Saturday that there would probably be an over-flow meeting at the "M. L. H," so I dressed up for the affair and attended. In fact, I dressed up so well that I had some trouble in getting in the private entrance. The M. L. H. is over on East 25th Street next to the river, opposite Bellvue. Three entrances welcome the visitor, Women's entrance, private and Men's. As I rang the bell at the middle door, a cheery voice from the street called out, "This door pal," and its owner pointed in the direction he was taking. Neverthless, trusting to a card of introduction in my hand I rang again, and at length was admitted. Mr. Welch, we will call him, took me in charge and I got in line at the box-office. (I see on reading the above that I have been badly mixing my categories. Perhaps I had beter say before going any farther that I was in the Municipal Lodging House for New York City).

There are several windows to this office, three for those who have been there before and one for the "first-nighters." At the latter some few details of information are taken down, such as name, nationality, time in the city, last employer, and at all windows the guests have to turn in any money they have. If they possess more than a few cents they are turned away to make room for someone more needy. One man appeared there a while ago with a bank-book showing deposits for over three thousand dollars. Most of them seemed to be turning in a few cents. Under normal conditions the rule is that a man can only return for two nights, but this rule has been stretched to sev-

en now, owing to the unusual conditions, and in some case it is stretched still farther until there is no rule at all.

The dining room, which is the next station after the office, presents a very business-like appearance. Along one side of the room is a regular lunch counter upon which stands a placard, "Take all you want and no more." Soup, bread and coffee are passed out as freely as advice in church. Mr. Roosevelt tasted the coffee a few nights ago so I did not have to bother with such details. From the dining tables the men go to the stripping-room (please excuse borrowing from another technical vocabulary). Here all clothing, except hats, shoes and celluloid collars, are placed in nets for which the owners receive checks. Then follow the bath and the distribution of night-shirts, after which all the men are taken up to the third floor and passed through the doctor's office. He stands there and looks them over with a practiced eye, pulling out this one and passing the other with hesitation. Men have the privilege of consulting him of their own accord if they wish. They sleep in double-decked beds with woven wire springs, two army blankets under them, a clean sheet and ample covers being added for good measure. Meanwhile their clothing is being examined, hung on racks, and sent through the disinfecting furnaces, ready for use the next day. Up stairs are a cobbler, barber, and tailor, at their service in the morning.

The men who come for the first night are passed before trained examiners in the morning and their capabilities, references and possibilities estimated. Those who have no work or chances for work are retained and put at suitable jobs about the institution. Here they are tried out for a week or more and if they make good they are then sent out to work according to the applications which come in for them. Saturday they placed two men, some days they have sent out seventeen. The capacity of the house, including the annex, is twenty-five hundred.

As we had been making the rounds my companion, Mr. Welch, had appeared to me to be merely a political jobholder. I had made a mental note that it seemed too bad to turn over such an important philanthropic work to men so unsuited for it. When we had finished our inspection I asked him how many of the staff had been recruited from the line. His reply was that out of the two hundred on the staff, one hundred and ninety-eight had first come in there as "down-and-outs." Do you mean to tell me, "I exclaimed, "that you came in here this way?"

"I certainly did," he replied, "a month ago. I had just walked in from Utica. For the last three days of the trip I had only ten apples for food. I'd rather starve than beg. When I got to 93rd Street I had to sit down on the curb and rest." We went into one of the vacant offices and he told his story. His work has been that of commercial traveller, and sales agent. Last fall he dropped one position to take another. The other was not ready for him. I suspect that he spent his money in drink. At length he was stranded in Utica with fifteen cents.

"How large a proportion of these men get here because of drink?" I asked, knowing that he would estimate them not from any statistics but rather by the signs they carry with them.

"About sixty per cent," he replied. "More than that, if you count those who are generally less efficient because of drink. They are the first ones to be laid off, you know." This comment seemed to me especially interesting, coming from a man who does not belong to the party.

Later in the evening I was standing in the office watching the faces pass the window. Few of the applicants required an interpreter, most of them appeared to be Irish or Germans. I was impressed with the quality of the men who came by. These men are not the Bowery "bums" by a longways. Many are well dressed, some of them well educated and evidently not dissipated. They simply represent that increasing number, (it is increasing,) of men in New York out of work. I heard a few days ago of a Columbia graduate who moved his family out of an apartment on Riverside Drive two months ago, took his son out of college to look for work which he has never found, and the night I heard of him, was starting home with just money enough in his pocket to buy food for supper for his family. He has enough money owed him to carry him through but he cannot collect it.

One window in the office looks out on the hall where the women enter. Not many women come to the Municipal Lodging House. Most of them are past middle age, or have children. There are not more than forty or fifty a night. I turned suddenly and saw a young woman there at the women's window. She was shading her eyes from the gaze of the men, edging back out of the angle of vision as she saw me looking at her. I moved out into the vacant office to observe her more carefully. She was thinly dressed in black, carried a wicker suit case and appeared very tired. Evidently she was frightened nearly to death. Later I examined the card she had filled out, "Canadian nurse, three months in the city, twenty-four years old, deposited twenty-two cents."

THE BIBLE IN THE PUBLIC SCHOOLS.

E. Guy Talbott, Chairman Legislative Committee, State Church Federation.

Section 8, Article IX, of the Constitution of California provides as follows: "No public money shall ever be appropriated for the support of any sectarian or denominational school or any school not under the exclusive control of the officers of the public schools, nor shall any sectarian or denominational doctrine be taught or instruction thereon be permitted in any of the public schools of this state."

An amendment is now before the Legislature which reads as follows: "The Bible shall not be deemed a sectarian book. It may at the option of the teacher be read in school without sectarian comment not to exceed ten minutes daily. No pupil shall be required to read it nor be present in the school room during the reading thereof contrary to the wish of parents or guardian or other person having him in charge."

Such an amendment is necessary if the Bible is to be permited in the public schools of California.

The Attorney General of the State of California, March 20, 1903, in an opinion with reference to sectarian instruction holds that the Bible is a sectarian book and that Christianity is a sectarian religion and rules that under Section 8, Article IX of the Constitution the reading of the King James' version of the Bible as a religious exercise or its use as a text book in the public schools is prohibited by the Constitution and laws of this state.

Bible in Public Schools.

In accordance with this section of the Constitution, the Legislature passed a law prohibiting the use of the Bible

in the schools either as a text book or in the library or for religious exercises.

The statute reads:

"No publication of a sectarian, partisan or denominational character must be used or distributed in any school, or be made a part of any school library; nor must any sectarian or denominational doctrine be taught therein. Any school district, town, or city, the officers of which knowingly allow any schools to be taught in violation of these provisions, forfeits all right to any state or county apportionment of school moneys; and upon satisfactory evidence of such violation, the superintendent of public instruction and school superintendent must withhold both state and county apportionments."

This has been interpreted to mean that the Bible must not be used in the public schools, yet Section 1702 of the Code says: "It shall be the duty of all teachers to endeavor to impress upon the minds of the pupils the principles of morality, truth, justice, and patriotism; to teach them to avoid idleness, profanity, and falsehoods; and to instruct them in the principles of a free government, and to train them up to a true comprehension of the rights, duties, and dignity of American citizenship."

It is generally admitted that the highest principles of morality, truth and justice are found in the sacred Scriptures. In fact the most effective way of carrying out Section 1702 of the Civil Code would be to permit the use of the Bible in the school. At present the teachers of the public schools are not permitted to use this universal text book on morality, truth and justice, as well as religion, because of the adverse opinion of the Attorney General of the State.

Several Supreme Court decisions are contrary to the opinion rendered by the Attorney General of California and hold that the Bible is not a sectarian book; but in order that there may be no possible question, this proposed Constitutional amendment has been placed before the Legislature. It is put before the Legislature in the form of a Constitutional amendment, rather than in the form of a bill, in order that there may be no possible question as to the constitutionality of the law permitting the use of the Bible in the schools. If a law identical with this amendment were passed it would have to stand the test of constitutionality in the courts; but a law based on this constitutional amendment naturally would be constitutional. To secure a law permitting the use of the Bible in the public schools and a place in it for the libraries of the public schools, the following course must be pursued:

The amendment now before the Legislature must be carried by a two-thirds vote of both houses. It then goes before the people at the next general election for their approval or disapproval. If approved, it then becomes a part of the Constitution and it becomes the duty of the ensuing legislature to enact a statute in harmony with this section of the Constitution.

The proposed amendment is broad and permissive in its character, rather than narrow and restrictive. No version of the Bible is specified and its reading in the school is at the option of the teacher. Therefore there can be no question of religious bias against this proposed amendment. It is provided that the wishes of parents or guardian must be respected, since, "No pupil shall be required to read it nor to be present in the school room during the reading thereof contrary to the wish of parents or guardian or other person having him in charge."

A great many states have a similar law. This proposed amendment is almost identical with the statute of North Dakota. The adoption of this amendment will settle forever the legality of the use of the Bible in the schools of California. For twelve years the Bible has been excluded on an opinion by the Attorney General. The question will never be settled properly until there is a Supreme Court decision as to what constitutes sectarian teaching, or until such a constitutional amendment as is proposed is adopted by the people of California.

At the present time the religion of the Greeks and Romans is taught in all of the public schools in connection with the teaching of the literature and the history of those peoples. It is manifestly unfair to teach the religion of the Greeks in the form of history and literature and at the same time exclude the teaching of the literature of the Hebrews, or at least the teaching of Hebrew literature and history of a contemporary period.

Prof. J. D. Stoops, of Iowa College, in an article in the Biblical World, says: "There can be no objection to the literary and scientific study of the moral and religious history of the Greek and Roman, Mohammedan and Persian, Chinese and Hindu, civilizations. How could we comprehend the life of these people without a knowledge of their religion? And no one objects to the historical and literary study of these peoples. No education in history and morals is possible without these studies. And why should the Jewish and Christian literatures be excluded?"

The Supreme Court of the State of Texas, in a decision rendered April 8, 1908, says: "Christianity is so interwoven with the web and woof of the state government that to sustain the contention that the constitution prohibits reading the Bible, offering prayers, or singing songs of a religious character in any public building of the Government, would produce a condition bordering upon moral anarchy."

The Board of Education in New York City, the largest Jewish city in the world and the largest Catholic city in this country, requires Bible reading in the public schools from the primary grades to the college. This requirement has been put into the New Charter of the City of New York apparently without opposition on the part of the people.

A great many states have positive requirements that the Bible must be read in the public schools. In 1913 the Legislature of the State of Pennsylvania passed a law requiring that the Bible be read in the public schools at the opening of each and every public school each and every school day by the teacher in charge, and provides that any teacher who refuses to read the Bible in the school each day shall be discharged.

In view of these facts and because of the misunderstanding with reference to the meaning of the word "sectarian" in the Constitution, and because at present the Bible is excluded on the opinion of the Attorney General, and because the proposed amendment is so broad and liberal, there ought to be no objection to its becoming a part of the Constitution of the State of California.

CENSURING OTHERS.

We are apt to be very pert about censuring others where we will not endure advice ourselves. And nothing shows our weakness more than to be so sharp-sighted at spying other men's faults and so purblind about our own—William Penn.

A stone that is fit for the wall is not left in the way.—Persian Proverb.

Among the Churches.

CALIFORNIA.

Pasadena, First.—A typographical error in last week's item in The Pacific made the figures for Sunday-school benevolences read $40 instead of $400. Perhaps the linotype operator and proof reader thought we needed a lesson in modesty.

Fresno, Japanese. — The Japanese Congregational church at Fresno received four persons to membership on confession at its last communion. Two others are ready and waiting to be received in like manner at the next observance of the Lord's Supper. Rev. Mr. Hori of Hawaii and Dr. Pond addressed an audience which nearly filled their audience room last Tuesday evening.

Ceres.—Rev. F. F. Farrington, recently pastor at Dwight, Illinois, has become the pastor of our church in Ceres. The people are flocking to hear him, the church being crowded so that extra chairs are brought in because all the pews are packed. It is reported that about thirty will be added to the church at its next communion. He seems to have been a manifest God-send, dropping in upon the people unheralded, taking his place in the Bible Class; appealed to in an emergency to occupy an empty platform, and winning all hearts from the very first.

Cupertino Union Church, C. M. Streeter, pastor.—At the communion service Sunday morning, January 10th, six united with the church—four on confession and two by letter. Twenty-three have united since last July, the beginning of the present pastorate. Twenty-five college and high school boys and girls constitute the choir. We are soon to have new hymnals and new Sunday School books which will add still more to our service of song. The Sunday school has reached its highest enrollment of 166 and the attendance at both Sunday school and church is most gratifying.

San Francisco, Mission.—The annual meeting of the church was held on Wednesday evening, January 13, with a good attendance in spite of the rain. At 6:30 the Ladies' Aid Society served dinner. Each report was full of optimism, one of the happiest features being that every organization of the church, including the church itself, had a balance in the treasury at the end of the year with all bills paid. The report of one of the members of the church who has counted the attendance for both Sunday morning and evening for several years showed an increase in attendance at the evening service for the year of 21 per cent over that of last year.

Redwood City.—The new Balopticon which was presented to the Redwood City Congregational church by the Sunday school and Mr. D. W. Williams, was tried out with great success Friday evening, Jan. 15th, when Rev. C. H. Stevens gave a most interesting and instructive lecture on Palestine. While the panorama of Jerusalem was on the screen Mrs. Stevens sang "The Holy City" by Adams. This lecture was given under the auspices of the Ladies' Aid Society and a goodly sum was secured for a new carpet. If there are any other societies desiring to raise money for church purposes, information may be secured by addressing Mr. R. S. Dodge, 117 Vera Ave., Redwood City, Cal.

Woodland.—The annual meeting was held Jan. 12th. About 50 enjoyed the fine banquet the ladies had prepared. The business meeting followed, opening with roll call, to which the members responded with a verse of Scripture. The reports from all departments of church work showed a most encouraging condition. Following the reports was the election of officers. Our much esteemed pastor, Rev. John Brereton, presided. Mr. Brereton has been with us only a short time but has proved himself especially acceptable and efficient. The church certainly is fortunate in securing such an able leader. We have lost quite a number by death and removal; but congregations are growing, and the whole outlook is encouraging.

Stockton.—At the annual meeting last week the church voted unanimously to give the pastor, the Rev. Reuben Henry Sink, a vacation on full salary until September 1st. Mr. Sink has been in poor health for some time. He accepts the offer of the church with the proviso that the expense for a supply be met from the money raised for salary. The Rev. J. W. Gealey, a teacher in the Western Normal at Stockton, has been engaged as supply. The Daily Record says: "Mr. Sink completed his 25th year as pastor of the First Congregational church last June. The quarter century of service which he has given to his church has greatly endeared him to its members and has won him a high place of honor and esteem in the community. The church will celebrate its 50th anniversary next September. The church is now housed in a fine new home. There is still an unpaid mortgage amounting to $2,700. It has been Mr. Sink's ambition to collect sufficient funds to be able to pay off the debt and burn the mortgage at the golden anniversary celebration. Every effort will be made by the church members to assist him in attaining his ambition."

San Francisco, Park.—The annual meeting of Park church was held last Monday evening. About 50 people sat down to a splendid supper that was provided by the Ladies' Aid Society. After the supper the reports of the various departments of the church were read, and on the whole were encouraging. The conditions under which this church has been laboring during the past year or more have not been altogether very bright, but the reports indicated a better and more hopeful future. There has been loss in the membership of helpers that were always in the forefront and ready to do, and to help. The financial status and the benevolences were a little cloudy, due to the fact that the church has been without a regular pastor for over a year. The most gratifying report was that of the Ladies' Aid, which indicated good work all along the line. The Sunday school report was also encouraging, and showed the remarkable fact that the boys outnumbered the girls in the enrollment and attendance. The present pastor, Rev. H. G. Miller, has been with the church only two months, during which time eleven persons have been received into fellowship. A young people's Christian Endeavor League will be formed this week.

ANNUAL MEETING OF PLYMOUTH CHURCH, OAKLAND

The report of the Church Clerk showed 178 new members received of whom 73 came on confession of faith. The losses for the year were 19, leaving a net gain of 159, and a total present membership of 719.

The year has been a remarkable one financially. Upwards of $15,000 have passed through the various treasurers of the church and its organizations in addition to $22,190 paid on Church Building pledges. The appeal for the budget for 1915 has brought in 131 new weekly subscribers indicating an increase of $1700 in annual income.

This gives promise that the church can continue its work strongly for the year in addition to the heavy payments which must be paid into the Building Fund for over a year to come.

The Sunday school has increased in enrollment during the year from 741 to 834. The average attendance this fall has been 600. The Woman's Club has made an increase of 121 members for the pear—present membership 222. The Christian Endeavor Society with 70 members and a motto "Friendliness" reports its chief obstacle, "Not enough girls!" Due to the athletic traditions of Plymouth the society has a surplus of boys. Motto for 1915, "More friendliness—and more girls!" The apportionment for benevolences has been raised in full with a balance of $60 which will be turned over to the Prudential Committee for local work.

The most noteworthy events of the year have been the building of the beautiful new church auditorium and the calling of Mr. Dwight J. Bradley, a son of Rev. Dan F. Bradley of Cleveland, Ohio, as assistant pastor. A council has been called for Jan. 21st to ordain Mr. Bradley to the ministry.

SANTA CRUZ.

The year in the Congregational Church of Santa Cruz has been an unusual year. The attendance on all services, the growth of the Sunday School strength, the awakening to missionary obligations and the financial effort are most encouraging.

The Church has raised its full missionary apportionment, given freely to other calls, raised three years arrearages of conference dues and some of the organizations have money on hand aggregating $200.

During the year we have sent a good delegation to Asilomar, co-operated in conducting a missionary conference in town, conducted classes in "The Social Aspects Of Foreign Missions" and "Shriever's Immigrant Problem and brought some of our members to a place where they were able to use a Sunday evening service to great advantage presenting the essence of our problem of missions.

The Sunday school has come from the place where it was helped by the church to about $150 a year to where it is contributing to the church. Unnecessary assistants in the school have been done away with and now strong superintendents of the Beginners, Primary, Junior, Intermediate, Senior and Adult departments are at work. In addition we have a Grading officer who grades the children and orders supplies, a social director who looks after the social life of the school, a missionary superintendent and a temperance superintendent. There is a general superintendent who has an associate. The school is in good condition from every view point. The Mission school on the East side of town has developed with the surrounding community until it looks as if it is time to begin preaching services in the chapel.

The Men's Club has made some contributions to the community in the selection of strong men to bring to us a message.

The Christian Endeavor has rallied from an affair that commanded small attention to a movement that makes itself felt.

The officers elected are men and women who represent the heart-throbs of the better business, social and political spirit of the community. For example the board of trustees consists of cashier of one bank, the first assistant cashier of another bank, the city editor of a daily and assemblyman from this district, one of the leading hardware merchants and a successful groceryman. And this is a fair sample of the whole body of officials. The deacons and deaconesses are men and women who are really working at the job.

Perhaps the most encouraging thing of all is that the members have been tolerant and interested while the pastor has set forth the newer expression of religion and now there is a feeling throughout the whole church that all things are ready for a harvest of decisions for the higher life.

It is a pleasure to report that every department of the church is on the up grade and no department is living in the artificial atmosphere of temporary "Boosting."

NOTES AND PERSONALS.

Saturday of last week, Professor Bade of Pacific Theological Seminary spoke at the services in Temple Emanu-El in this city on Isaiah. Several months ago he spoke at a Jewish service in Berkeley.

The Rev. Dr. Raymond C. Brooks occupied the pulpit in the Memorial Church at Stanford last Sunday morning. The Rev. Fred Goodsell, who is home from Turkey on furlough, spoke in a very interesting way to a large congregation in the First Church in Berkeley.

The Rev. Dr. Arthur P. Vaughn, who has been an occasional contributor to The Pacific, was installed as pastor of the Presbyterian Church in El Montecito January 10th. An intimate friend of his, the Rev. Dr. E. C. Ray of Santa Barbara, delivered an impressive charge to the new pastor; and besides others who took part in the services was Prof. W. H. Oxtoby of the Theological Seminary at San Anselmo.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the Rev. Dr. J. H. Williams will speak on "Impressions of a Year's Visit in New England." Dr. Williams who was pastor at Redlands for twenty years is supplying at Palo Alto until a successor to Mr. Campbell is called. Last year he supplied for nearly a year for Dr. Stephen A. Norton of Woburn, Massachusetts while he was abroad.

ALL DAY MEETING OF THE NORTHERN CALIFORNIA BRANCH AND WOMAN'S HOME MISSIONARY UNION.

On Thursday, February 4th, with the ladies of the North Church, Berkeley.

Morning session at 10:30, opened by devotional service conducted by Mrs. Van Horn.

Reports from Treasurers and Associational Secretaries.

Paper, How War Affects Missions, Mrs. Bell.

At noon lunch will be served by the ladies of the North Church, price 25 cents.

In the afternoon Mrs. C. C. Clay will give her impressions of missionary work from what she saw in her recent travels in foreign lands.

This interesting paper will be followed by an address by Mrs. Doane on her experiences in Humboldt county.

There will be, during the sessions, special music.

To reach the North Congregational Church, transfer from street cars or Southern Pacific or Key Route, to North Berkeley car at University avenue, Berkeley.

WASHINGTON.

Tacoma.

Rev. Edgar C. Wheeler, for five years pastor of Pilgrim Congregational Church, Tacoma, has been compelled to resign to take an extended rest. Mr. Wheeler is one of the most efficient ministers of our denomination in Washington. While Pilgrim Church itself is a child among the churches, Mr. Wheeler has had an unusual ministry in the whole city, being at the head and front of various organizations for progress, service and reform. He has been invaluable also in denominational work. He has gone to his father's summer home at Sylvan, and is followed there with the keenest interest and highest hopes for complete and speedy restoration by the brethren and churches of these parts.

During the month of January the First Congregational Church is having its Sunday evening service in the theatre instead of in the church building. The theatre seats a thousand and it was packed from top to bottom Sunday the 10th. There is a strong group of young men taking hold of the campaign as the Tacoma Young Men's Sunday Evening Club. The audiences are remarkably representative, running from the lumber millionaires up to the man with good strong hands who is out of work, with all sorts and conditions of men in between.

Seattle.

The Rev. Dr. Hugh Ross, recently called to the pastorate of Plymouth Church, left South Africa on the 28th of December. He planned to be in Scotland from the 20th of January to the 1st of February, leaving for New York about the 3rd. He expects to reach Seattle so as to begin his work on Sunday, February the 21st.

On Sunday January 3, thirteen persons were welcomed into fellowship in Plymouth Church.

Two persons were welcomed into Pilgrim Church the first Sunday of January.

Reports at the annual meeting of the Beacon Hill Church last week showed that the church and Sunday-school attendance had been about 50 per cent larger than the previous year. The congregation has voted to assume the payment of $300 more of the pastor's salary than heretofore. Among the features of a new constitution are primary elections for the nomination of church officials, and a church legislature with representatives from the various departments. The Rev. Ira M. Gray is pastor.

Stevenson.

The Rev. Charles D. Nellor closed his pastorate at Stevenson the last Sunday in December. At the close of the service that Sunday morning Dr. Avary, the mayor of the town, presented him a gold watch as a token of the esteem in which he was held in the community. The doctor said that this token came because of the fine manly way in which Mr. Nellor had done his work, being in the highest and best sense a pastor, and identifying himself with every good work and movement.

Mr. Nellor and his family came to Stevenson four years ago the first of next April, putting up a tent and a little 12x12 shack, which served as their residence for seven months. During the first year a very pretty and commodious $5000 church was erected, and in addition a comfortable $2000 parsonage was built. Since that time the church has grown in strength and numbers and promises to become one of the strongest religious bodies of the valley.

Though Mr. Nellor retires from the ministry of the church at this time, he will remain as an active member. Having been elected county auditor last November, he will remain in Stevenson and will enter upon the duties of that office —Jan. 11th.

Spokane.

The reports at the annual meetings held during the last two weeks show that the churches are in good working order. The annual meeting of Plymouth church has been pronounced the best for many years. Over a hundred sat at the tables and the addresses were full of cheer and hope. There has been growth in church membership, in Sunday school and attendance at services. All bills were paid and a balance in the treasury. A men's club of 40 members was organized with two prominent attorneys. Bellknap and Oggell as president and vice-president. Pastor and people are expecting great things during this year.

The Hillyard church is responding splendidly to the efforts of their new pastor, Rev. H. E. K. Whitney, late of Plains, Mont. He has had much experience in evangelistic work, and also in Y. M. C. A. work, especially among boys and young men. He has already come in close touch with the railroad association work at Hillyard, and has organized the boys into a club which promises great things. There were 12 added to the church the first Sunday of the year. Sunday evening congregations fill the capacity of the church, and attendance at weekly prayer meetings is increasing, which are a combination of prayer and Bible study.

Superintendent J. R. Knodell is conducting evangelistic meetings at Malden, Wash.

Dr. T. H. Harper of the Westminister church is at Chicago, attending the national home missionary conference.

Idaho.

H. W. Driver, who came to the Kellogg church from the Methodist denomination several months ago, is drawing large audiences. He is a man of magnetic power and liberal views, and proves very acceptable to the miners and others. A council has been called to ordain him on the 26th.

IDAHO.

Genesee.—The church at Genesee, Idaho, held its annual meeting and banquet January 7th, with about 150 present. The reports showed progress with finances in a satisfactory condition, the Ladies' Aid alone having raised over $500 during the year. A. P. Orth, the pastor has not resigned as previously reported and has no intention of leaving Genesee. The church has unanimously called him for another year and he has accepted.

ANNUAL MEETING OF THE CALIFORNIA ORIENTAL MISSION.

The annual meeting of the California Oriental Mission will be held on Monday, January 25th, at 12:15 p. m. in the Native Sons' Hall (fourth floor) near corner of Post and Mason streets, San Francisco, to elect officers and direc-

tors for the coming year and to transact such other business as may properly come before the meeting. All life members of the California Oriental Mission are urged to be present. GEORGE W. HINMAN, Secretary.

MIDWINTER SESSION OF MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The Midwinter Assembly of the Mount Hermon Federate School of Missions will be held in the First Presbyterian Church, San Francisco, corner Sacramento St. an Van Ness Avenue, forenoon and afternoon of Friday, February 5. Take Sacramento street car from the ferry building.

Morning devotional will be conducted by the new chairman, Mrs. N. E. Galloway.

Instead of one speaker on the foreign book, "The Child in the Midst," four missionaries will speak from five to seven minutes each, on childhood in the countries of their fields, as follows:

Childhood in the Philippines, Mrs. Koehler.

Childhood in China, Mrs. Gale.

Childhood in Turkey, Mrs. Goodsell (Congregational).

Childhood in India, Miss E. Bullard (Baptist).

Rev. Francis J. Van Horn, pastor of the First Congregational Church of Oakland, will give an address at about eleven o'clock.

"The Quiet Hour" will be conducted by Mrs. Lillie Sherman.

At noon, luncheon will be served at twenty-five cents. There will be a special table for missionaries, some of whom will speak briefly. One of the speakers will be Dr. Caroline Merwin (Presbyterian) of China.

In the afternoon Miss Maurer, the Methodist deaconess who works among the immigrants at Angel Island, will speak. Miss Julia Fraser will give an address on "In Red Man's Land."

At some time during the day, Rev. George A. Blair, general manager of Mt. Hermon, will speak concerning that resort.

Special music will be rendered during the day. Exhibits of the missionary literature of the different denominations will be made. Seven denominations are now affiliated in Mount Herman Federate School of Missions, viz.: the Congregational, the Christian, Baptist, Methodist Episcopal, Presbyterian, United Presbyterian and English Lutheran. All ladies are urged to be present at the Mid-Wintr Assembly Feb. 5 to hear the excellent and informing program.

MARY E. BAMFORD,
Press Secretary Mt. Hermon Federate School of Missions.

Oh, dull of heart, enclosed doth lie
In each "Come Lord!" a "Here am I."
Thy love, thy longing, are not thine,
Reflections of a Love Divine;
Thy very prayer to thee was given,
Itself a messenger from heaven.

—Richard Chevenix Trench.

The golden age is not in the past, but in the future; not in the origin of human experience, but in its consummate flower; not opening in Eden, but out from Gethsemane.—Chapin.

THE GREATEST HEBREW POET SINCE THE BIBLICAL TIMES.

Jehudah Halevi of Castile, who lived in the latter part of the eleventh century, is still called the greatest Hebrew poet since Biblical times. His "Ode to Zion" proves him a not unworthy descendant, in the poet line, from Isaiah to Habakkuk. Among his short poems is this:

"Yea, with my whole heart, and with all my might
Lord, I have loved Thee! Openly,
Thy name is with me; shall I go alone apart?
He is my love; shall I dwell solitary?
He is my lamp; shall my light be quenched?
How shall I halt, and He a staff for me?
Men have despised me, knowing not that shame
For Thy name's glory is my glorious pride.
Fount of my life! I bless Thee while I live,
And sing my song to Thee while being's mine."

The Home.

REVEALED.

I had not anything to guess you by,
Dear God! How could I know the Infinite
By sunshine gilding eastern hills, while night
Still held my inner world and not one why
Of all my questionings lay hushed and stilled.

In molten light? And what to me the stars
In twinkling gladness set on high? Huge bars
Of mystery shut me from you, and filled
My soul with loneliness intense. But life
Came close at last to love! Horizons met
And stars stooped low to bring me every good.

Arms gathered me from out my fruitless strife,
To joy of being—not a limit set!
In love you are revealed and understood.

—Lippincott's.

AMANDA SLOCUM'S OBSTRUCTED ROAD.

Junior, who lived in the city, had been sent for, and the old doctor shook his head sadly whenever he was questioned by solicitous neighbors concerning her condition.

Amanda was no longer young—59 on her last birthday—and twice each year for several years she had rested for a week or so from her continuous round of household duties, continuous in spite of the fact that she and her husband were now the sole occupants of the rambling old farmhouse with its score of rooms.

Not that she had planned or desired these vacations, but a stitch in her side or an "all-beat-out" feeling that her indomitable will was unable to overcome, had obliged her to send for the old family physician and to remain quietly in bed until he gave her permission to get up. Until this fall the permission to resume her household duties had always come within a week or so—several days later in each instance than the patient had demanded; but this time no such demands came. Amanda was suffering an

exhaustion too deep for her will or the doctor's treatment to dispel.

"Mrs. Slocum has always been such a healthy woman," said Lucinda Stallings, as she stopped the doctor on his homeward trip to inquire as to her neighbor's condition. "If it hadn't been for spring and fall housecleaning I honestly believe that Amanda Slocum would have lived to be 80, or maybe 90, as her father did. But land sakes o'live, I'd have died before I was 40 if I'd had all that housecleaning to do.

"You see, Amanda was the only child, and all of Abijah's brothers and sisters passed on before the folks did—bachelors and old maids, every last one of 'em, so there were no grandchildren to help Amanda inherit. It's this inheriting that's killed her.

"You see, his folks and her folks were all pretty well off, and if there was anything those two women—his mother and hers—set store by it was parlor furniture and things for their best bedroom. Amanda's mother and Abijah's mother each had nine patchwork quilts—all different patterns, every stitch done by their own hands, and every one set exactly right. Old Mrs. Slocum would just as soon have had Mrs. Blaine—that's Amanda's mother—catch her stealing as to have had her see an uneven stitch in one of those quilts, and Mrs. Blaine felt the same way about hers. There was no end of rivalry about those quilts.

"Every time Mrs. Slocum made one for herself she made one just like it, and just as nice, for Abijah, and of course Mrs. Blaine couldn't have Mrs. Slocum doing more for Abijah and Amanda than her folks did, so a twin of each of her quilts was made for Amanda. When the old folks died Amanda had thirty-six quilts to take care of. Not one of them had ever been in real use. Some had been kept on th best beds and taken off if company really came; the others were wrapped up in sheets and newspapers and kept on the closet shelf.

"Of course, as long as they'd never been used, Amanda felt it wasn't right for her to use them, and goodness knows how she could anyway, for she'd inherited all the common things too, and only her and Abipah. Abijah Junior had moved to the city and married a city girl, and they had two babies, so of course Amanda couldn't have risked any of them quilts with them.

"And the parlor furniture! Amanda's own paroir was just full of furniture. Her folks furnished that house on the farm that his folks gave him, in a way that young folks don't often get their houses furnished.

"Don't be in a hurry, doctor. Mrs. Green's baby is all right. I want to tell you how Amanda got those stitches in her side. Of course, when Amanda inherited all of her mother's furniture and all of old Mrs. Slocum's her parlor being full already, there was nothing to do but store it in her attic.

"Old Mrs. Slocum's was awfully heavy carved wood, upholstered in red plush; Mrs. Blaine's was just as heavy carved wood, but upholstered in purple velvet, with a brocaded strip—red roses on yellow satin—down the center of each back and seat. It was just grand. I don't think I ever saw old Mrs. Slocum look really happy after Mrs. Blaine got this parlor set. She aged from that day. It was showier than hers, and no one could help but know it.

"Of course, Amanda kept all these things sewed up in covers. This kept the dust off, but for fear the moths would work under the covers, she took them off twice a week and examined each piece carefully. And housecleaning time she had to take every piece down two fights of stairs into the back yard and air them thoroughly—there were more than fifty pieces, counting what was in the best bedrooms. All had to be aired except one big couch; she said that it seemed as though she never could get that up and down stairs. Moving these pieces always gave her a stitch in her side.

"Now, Abijah, in spite of everything she could do, would keep one kind of his seed corn in the attic. The day before Amanda took sick this time he hung a dozen ears there, and Amanda followed him up to see that he didn't disturb anything. While she was there she thought she saw a moth on the yellow brocade on that big couch, so after he'd gone to the barn she managed to get the couch down to the back yard. It nearly killed her to get it back.

"Well, if you must go, good-by. I hope that Amanda gets well, but I doubt it."

A few days later Abijah tiptoed into his wife's room, after the doctor had gone, and was greeted with the same listless ,pathetic smile that had for weeks replaced the animated expression of his energetic wife. He, too, shook his head when he went away. "This is the first time that Amanda was ever too sick to worry," he said. "This is going to be an awfully lonesome place for me without Amanda," and he went upstairs and looked in the chest where Amanda kept the black clothes that he always wore to funerals.

But for the first time in weeks Amanda slept soundly and uninterrupted that night. The wan smile had vanished when Abijah and Hannah Smith, who was helping him do the housework, came to coax her to eat some of the daintily arranged breakfast that Abijah carried carefully on a tray. She raised herself on her elbow and expressed pleasure.

"Abijah," said she, "when you go to town today I wish you'd stop and tell Grandma Lane I want to see her."

Grandma Lane was "grandma" to everybody. The week before Amanda was taken sick fire had destroyed the home to which she had come a bride some fifty years before, and where she had lived ever since. Many of her treasures had been saved, and there was another house on her farm, so grandma was not homeless. But in spite of her thankfulness that so much had been saved, grandma mourned for the things that had been too heavy for her and the girl who lived with her to remove from the building.

It was a forced smile that Grandma Lane summoned to her lips to greet the doomed Amanda. But no one can be everybody's grandma knowing something about sickness, and the forced smile soon gave way to a real one, as she said: "Amanda Slocum, you'll be up in a week!"

"I believe it myself, grandma," said Amanda. "I decided last night that I wouldn't die; that is, not while the roads are in the condition they are in now," and a mysterious smile crept over her face, as Grandma Lane in some astonishment looked out the window toward the road that never had been in better condition, save for the clouds of dust that rose as vehicles passed.

"Grandma Lane," said Amanda, "you haven't bought any new furniture, have you? I want to give you mother's parlor furniture and the furniture that was in her best bedroom. You remember the purple velvet furniture with the yellow brocade strips with the red roses, don't you?"

Grandma Lane was speechless. Was Amanda insane dying, after all?

Amanda laughed. "I'm all right, Grandma Lane," said she. "I'm not losing my mind, I'm just finding it. I say that I want you to have mother's furniture. Abijah will

take it down to your house, and what's more, I'm going to give the furniture that belonged to his mother to that old Mrs. Brockton, who lives with her widowed daughter and that dear little curly-haired grandchild on the old Flint farm that they have just bought. They seem unusually fine people and will appreciate the furniture."

Grandma Lane leaned over, felt Amanda's pulse and rested her other hand on the moist forehead. Satisfied that Amanda was really sane, she said: "Amanda Slocum, one of the happiest afternoons I ever spent in my life was at your mother's funeral. Now, I loved your mother, Amanda Slocum, and I cried all through that service, but as I sat there in that parlor on one of those very purple velvet chairs, and through my tears saw the other chairs just like it, I thought that I'd never been in such a beautiful place as that parlor. But Mrs. Blaine had gone, and some day I'd go, too, I thought, to a much prettier place. Amanda Slocum, if there is a piece of furniture in heaven handsomer than those chairs, I want to see it; and I'm mighty glad I can have them to look at till the good Lord calls me on to dwell in the house that he has furnished for me."

"Did Granma Lane come?" asked Abijah, as he looked into his wife's room after his return from town.

"Yes," said Amanda, "and I gave her mother's furniture, and I'm going to give Mrs. Brockton your mother's. I wish you'd move it to their homes just as soon as you can spare the time."

"I'll do it the first thing in the morning," said Abijah. "The Lord knows how I've wanted that attic for my seed corn all these years. You ain't feeling worse, are you, Amanda? You look better. Sensible little girl, Amanda, to get rid of that stuff. Seems to me it must have been quite a lot of work for you to wash those covers every year—those covers that you keep the stuff pinned up in."

"Wash those covers every year"—and "little girl," and she 60 almost, and had taken those covers off twice a week for years! It's fortunate there are blind streaks in both sides of men's eyes.

Abijah closed the door softly and went to do the chores, first stopping in the kitchen to tell Hannah Smith that he believed Amanda would be up in a week, but that she was to stay and help to do the housework, no matter what Amanda said about it. Then he tiptoed upstairs softly and again looked into the chest that held the clothes he wore to funerals. He had been troubled all day by the remembrance that one corner of the tissue paper Amanda kept spread smoothly over his coat had blown to one side as he closed the chest lid. So sure was he now that he would not have to get that suit out alone, and wear it on the occasion that looked so near yesterday that he wished to be sure no disarranged paper should betray to Amanda that he had ever anticipated such an event.

Left alone, Amanda closed her eyes and rested and thought. So real was her dream of the previous night that she found it difficult to separate it entirely from the events of the day. To spend an eternity in that attic because the hoarded furniture obstructed her road to heaven—furniture that she didn't need and didn't use, and that other people did need and would use—this was the verdict she dreamed the Lord had pronounced when her soul had tried to disentangle itself from earthly surroundings, only to wander in and out among the huge, white-covered pieces of furniture that crowded the attic. To spend eternity in that attic! Hadn't she voluntarily spent many precious hours there—hours that could have been put to a so much better use?

Sleep had almost stopped this review of memories, when she recalled that she had neglected her usual evening prayer, and she roused long enough to murmur:

"O Lord, it would have been but just to force me to spend eternity in that attic. I thank thee for warning me, and giving me time to remove the obstruction from my road to heaven!"—Minnie C. Smith in The Continent.

HARMONY.

A little dust the summer breeze
  Had sifted up within a cleft,
A slanted raindrop from the trees,
  A withered leaf by chance airs left—
It was enough, the seedling grew,
And from the barren rock-heart drew
Her dimpled leaf and tender bud,
And dews that did the bare rock stud;
  And crowned at length her simple head
With utter sweetness breathed afar
And hurrying like a dusky star—
  Sweetness upon so little fed—
    Ah me! ah me!
  And yet hearts go uncomforted.

For hearts, dear love, such seedlings are,
  That need so little, ah! so less
Than little on this earth to bear
  The sun-sweet blossom, happiness,
And sing—those dying hearts that come
To go—their swan-song flying home,
A touch, a tender word, no more,
A face that lingers by the door
  To turn and smile, a fond word said,
A kiss—these things make heaven; and yet
We do neglect, refuse, forget
  To give that little ere 'tis fled,
    Ah me! ah me!
  And sad hearts go uncomforted.

I asked of thee but little—nay,
  Not the golden fruit thy bough
Ripens for thee and thine who, day
  By day, beneath thy shadow grow;
Only for what from that full store
Had made me rich, nor left thee poor,
A drift of blossom needed not
For fruit, yet blessing some dim spot—
  A touch, a tender word soon said,
Fond tones that seem our dead again
Come back after long years of pain;
  Sorely for these my sick heart bled—
    Ah me! ah me!
  Sad hearts that go uncomforted.

—Elice Hopkins.

Revelation is not sealed;
Answering unto man's endeavor,
Truth and right are still revealed.

—Samuel Longfellow.

Judge not at least unkindly of a friend's thought, and then, if you are mistaken, the fault rests with you.—Sir Walter Scott.

The material good reverses its benefit the more nearly we clasp it. All life is a lesson that we live to enjoy but in the spirit.—George Meredith (Diana of the Crossway).

For The Children.

LOST.

What? Lost your temper, did you say?
Well, dear, I wouldn't mind it.
It isn't such a dreadful loss—
Pray, do not try to find it.

'Twas not the gentlest, sweetest one,
As all can well remember
Who have endured its every whim
From New Year's till December.

It drove the dimples all away,
And wrinkled up your forehead,
And changed a pretty, smiling face
To one—well, simply horrid.

It put to flight the cheery words,
The laughter, and the singing;
And clouds upon a shining sky
It would persist in bringing.

And it is gone! Then do, my dear,
Make it your best endeavor
To quickly find a better one,
And lose it—never, never!

—Harper's Young People.

TWO LITTLE PILGRIMS.

It was a little group of "Fresh Air" children, bound for a few weeks in the country, under the guarding care of the city missionary with the kind face and the gentle manner—a manner, however, which was very far from gentle when firmness was needed.

With these shy children, bound for they knew not what, he was tenderness and care itself, for some of them had never seen but the dirty, crowded city streets, and, like even big "grown-ups," they had a dread of what they knew nothing about.

Among the most timid of the crowd were Jennie and Jimmie, two poor little orphans, for whom the city missionary had found a home, and they were going into the country "for keeps." To be sure, Rag Alley was not a place to be homesick for, but Timmy Ryan had frightened them almost into fits by his stories of what awaited them in that unknown place. "The Country." Timmy had gone to the country once with a fresh-air crowd, but he acted so very badly, and the farmer with whom he stayed told such stories about his naughty ways, that never again was he allowed to go. To get even, he tried to scare all the children whom he knew were going, and in Jennie and Jimmie he found ready victims.

"They'll beat yer," he promised. "They'll starve yer, or make yer drink sour milk. There's horned critters what'll hook yer, and other beasts what'll bite yer. Oh, a nice, scary time the two of yer will have! And yer can't come back no more; yer've got to stay there, no matter what they does to yer."

So Jennie and Jimmie held tight hold of each other, though their little hearts beat so fast that it seemed as if the missionary man must hear them.

But once in the cars there were so many things to see from the windows, and the country looked so beautiful, that it did not seem as if it could be so awful after all.

"Just see all that sky, Jimmie. Did you ever think that there was so much sky all in one piece?"

"Never," said Jimmie, "nor so much green stuff spread all over the ground. That's grass. I guess, like there is on the Common, but it all looks so clean. Do you suppose that they wash the houses? Oh, I hope we will go to a nice, clean house, with grass round it. But Jennie, if they try to beat you, as Timmie said they would, I'll just slap 'em."

"That would be naughty, Jimmie, 'cause we've got to stay there anyway, and they wouldn't like for you to slap 'em."

"Well," manfully persisted Jimmie, "then they can let you alone. If they beat you they can just look out."

Along in the afternoon the engine, with a long screech of warning, slowed up at a little station, set in the midst of green fields and a few white houses, and after puffing impatiently while a few people (among them the group of children) hurried out from the cars, sped off again around a curve, with another screech for the next place.

A number of carriages were waiting at the station, while people were welcoming friends on the platform, and the missionary man was surrounded by seekers for the children whom he had brought.

Apart from the rest stood Jennie and Jimmie waiting hand in hand for some horrible person to come and claim them.

Then they heard a merry voice call out, "Well, Wallace, where is the victim whom you have brought to me this time? I warn you if you have on hand for me a rascal like the one I had last summer, you can take him right back to the city. My poor dog and cat, to this day, put for under the barn when they see a boy within miles of them."

"Pauline, this summer, I have brought to you two waifs."

"Two? O Wallace, this is cruel! Show them to me, that I may know the worst at once."

Then the missionary man, with his eyes all twinkling with fun, pulled forward the trembling little twins.

"The poor frightened little mites! Were ever children so small thrown on to the charity of a world, which is none too easy for even the grown-up."

And then Jennie and Jimmie were gathered into a pair of motherly arms, and looked into the kindest eyes, all filled with tears.

"Oh! Oh! Oh! Jimmie," gasped Jennie, "she'll never beat us," and she cuddled into the embrace of the sheltering arms.

"Beat you, indeed. Is that what you tell your poor kiddies, Wallace, to keep them quiet? But you must be tired and hungry, so come along home and, Wallace, if all your stock is given away, come home with us; you know the farm of old."

A big, cozy carriage held them all, and when the twins saw the rambling house covered with vines, and the gardens and grass-covered lawns, Jennie whispered to Jimmie, "Do you s'pose it is Heaven?"

Such playtimes as they had in the fields, where they picked handsful of flowers for their adored Miss Pauline. Even the cat and dog learned to trust to their gentle handling, and no longer made a refuge of the barn.

And their only regret in not going back to Rag Alley was that Timmy couldn't know that not only were they not beaten, but that they had the most wonderful home in all the wide world.—Elizabeth Townley in The Child's Hour.

ABOUT ROBIN RED-BREAST.

By C. L. Chamberlin.

From time out of date birds have had a peculiar attraction for man and have entered into his religion, superstition and fireside tales. None is more prominent in ancient tales and legends and none so well known to every one in city or country as the common robin. It has always been regarded as a bird of good omen and its bright, joyous "Cheer up, cheer up, cheery, cheer up" is one of the first signs of spring.

The sight of the common mud and grass nest, with its lining of horsehair and other soft bits, strings, ravelings and leaves, is familiar to almost every one. It builds in the low, heavy-limbed trees of the garden or orchard, and feeds its young on worms, certain insects, and, it must be admitted, fruit and berries of nearly every available kind, a thieving trait which calls down the wrath of many a farmer and gardener. But the investigations of the unprejudiced scientist have shown that there are two sides to this story and that cheerful robin red-breast pays for the fruit he eats by destroying many injurious worms and insects.

The red breast, so noticeable in the male, has been made the subject of various superstitious stories. One old legend says that this bright red is due to the fact that when our Lord hung upon the cross the robin attended him and supplied some simple wants and, when doing this, some of the blood from His pierced side was sprinkled upon the bird. Since then the robin's breast has always been red. For this reason in former times the robin was regarded with a sort of awe and reverence which caused it to remain unmolested by wicked boys who did not hesitate to rob the nests of other less sacred birds.

Even in this enlightened age the robin is regarded as the possessor of unusual powers and gifts. When red-breast is seen preening his feathers and calling forth the notes of his well-known song, many people believe it is the sign of rain coming within the next twenty-four hours. While the robin cannot be regarded as a never-failing weather prophet, it is undoubtedly true that the change in the atmosphere caused by coming storm, may affect it in a manner similar to that which causes chickens and other domestic fowls to preen and oil their feathers before a rain.

A late departure south in the fall is said to show a short winter, just as its early flight is thought to indicate a long winter. In spring, an early return north is said to mean the end of winter, and a late return implies a late spring.

Probably no other bird has been made the subject of more nursery songs and stories than robin red-breast. The "Tale of Cock Robin" has come down, in substance, through many centuries. Hidden back in unnumbered years is the origin of the old nursery song,

"Come robin so merry with breast like a cherry,
For now 'tis the blossoming spring."

Another old child lullaby, relating to the robin, has been in the writer's family for many generations:

"A robin once fled from the wood
To the snug habitation of man,
On the threshold the wanderer stood
And thus his petition began."

The request for food and shelter which follows left a tender feeling for red-breast which the years have never effaced.

Most birds make the world a more beautiful and comfortable place in which to live. Such birds should never be killed for sport, for food or for decoration.—Our Dumb Animals.

CHRISTIAN DOCTRINES.

There is everywhere a tendency to appropriate the results of the Christian faith, but to disparage the faith itself; to praise and rejoice in the feelings that the Christian doctrines awaken, and yet to deny the doctrines. This is unfair. The Christian doctrines ought to be given the full credit that is due them for that which they have inspired and created. It is no sign of a profound mind when any one boasts that he means to promote the causes and the civilization which Christianity has inspired and cultivated, but flouts the great Christian teachings themselves. It would be far nobler and fairer to confess that these efficient causes of Christian culture, the great, distinctive doctrines of the faith, must be true, and are worthy of allegiance because of what they have accomplished. Give the essential teachings of Christianity their full credit for what they have wrought.—Zion's Herald.

ARRIVING IN THE COMMUNITY.

In a recent notice of the life and work of a person who had served his generation well this item was found: "He arrived in the community in 1866." This was meant to be merely the record of a physical advent; he came to town with his household goods in 1866.

And that is the extent to which many persons ever arrive in the community. They move into a house; they unpack their household goods; they live at the same street number for many years. So far as ever arriving at any community consciousness is concerned, however, they might as well live on the other side of the moon. They get all the community has to give; but they give nothing in interest, love, or service to the community where they dwell.

On the other hand, there are those who unpack their goods and enter into the common life with a will. Good causes find new champions in them, and the affairs of the community lift up their heads. They count; they are there. Evil forces and institutions are more cautious and fearful. Some one has come to town to do something more than reside at 207 Pleasant Street. Some one has really arrived in the community.

Have you arrived?—Zion's Herald.

A BLESSING.

Walter Damrosch, the musician, has a horror of the crude musical amateur.

At a luncheon in New York Mr. Damrosch said politely to an old lady:

"Your daughter doesn't sing any more!"

"No," said the old lady. "Since the birth of her two little girls Mary has been so occupied that she's had to give up her singing."

Mr. Damrosch sighed.

"After all,' he said, "children are a great blessing, aren't they?"—Washington Star.

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